



A compédious
letter which I hon
Pomerane cura-
te of the congre-
gation at Witten
berge sent to the
faythfull chriſten
congregati-
on in En-
glande.

Bagenhagen





Race be wyth you,
and peace from god
oure father, & from
oure Lorde Jesu
Chryst. We coulde
not but reioyce, when we herde
that in England as in other cou
tries the ioyfull message of y glo
ry of God was very well taken
of dyuerse. Not wythstondynge,
thys also is shewed vs that ma
ny weaklynges yet be drawē ba
ke agayne because of vnknowē
rumors that there be noysed of
vs by them that withstonde the
gospell of God, Thys is oure re
ioycynge: Neuerthelesse I thyn
ke it not nede to withstonde such
lyes as be vttered agaynst the
preachers of the gospell. For
wherto shulde thys blessynge be
mete els, namely Blessed be ye
whan men curse you, and reuyle

Math. 5.

Math. 16.
1, Corin. 1.

you, &c. But we do not allowe, &
supporte of any body vnder pre-
sence of Chyſten liberty behaue
hymſelfe vnchriſtely: for al they
that haue taken vpon them the
name of Chyſt, haue alſo put
on Chyſt. And this we maruaile
of, why ſome wyth you feare
to take vpon them the holy goſ-
pel of Chyſt by reaſon of the myſ-
reporthe that we are myſrepor-
ted not remembryng y it behoueth
the ſonne of God to be re-
proued of the worlde & the pre-
achyng of the croſſe to be cou-
nted foliſhneſſe. Though it
were trewe that men do falſely
ſurmyſe vpon vs, for Chyſtes
cauſe, ſhulde not they therfore
accepte the glad tydyn-
ges of health ſo frely offered
thē of God? What poynt is
more foliſhe thā this, nāly y
you be more curious vnto my
wykedneſſe

than to your owne health. Wylt
thou therfore be no Christian, be
cause I am a synner? Why do
not they rather folowe the rule
of Paul sayenge: Doye al thyn
ges, & kepe that which is good.
If I shal heue respecte to mans
ryghteousnesse or vnyghteous-
nes, whan shall I be delyuered
from erreure (wherby the whole
worlde dyd neare peryshe) and
knowe the ryght wysnes of god?
Now wyl the rude saye who cā
perceave this doubtfull thyn-
ges: for men dispute of mans fre
wyl, of bowes, and monasticall
sectes, of hyfyt & satisfactiōs, of
the abuse of the blessed sacramēt
of worshyppinge of sayntes that
be dead, and such lyke. Some
other saye we feare lest vnder
thys variaunce be some poyson
hydde, and mychefe. Als though

I. Testa. 5

1. Cor. 2.

Math. 16,

Joh. 18,

We went aboute wyth entysyn-
ge wordes of mans wyldome,
and not wyth euident scriptu-
res agaynst whom the gates of
hel hetherto coulde not preuaile.
¶ As though oure aduersaries
brought any thinge els for them
agaynste vs saue statutes, and
tradicions of men, the which
God doth damne. Clape .xxix.
and Christ Math. xv. But what
poyson do ye feare here, whyles
we attempte nothyng in secre-
te: but we propone all oure doyn-
ges to y^e whole worldes iudgmēt.
And because thou shalt not excu-
se thy self with the diuersyte of
doctrynes, to be shorte, we tea-
che but one artikle, though we
preach much daylye, and wyte
much, and do many thynges
for oure aduersaries, that they
also maye be saued. And this
is the artykle, namely:

Christ is oure ryghtwys-
nesse.

He is become vnto vs of
God the father, wysdome, iustice
satisfaction, and redemption.

Ephē 1, 2.

He that doth not graunte vs that,
is no Christen man, and he that
doth graunte vs it, wyl sone ge
ue ouer all ryghtwysnesse of mē.
Here shall the heresy of Pelagi-
us nothyng auayle, wherwith
(though they haue altered the
wordes) those persones are in-
fecte, which boast themselves
onely to be Christians. The con-
fidence of sectes, and outwarde
workes as are now adayes shal
not profyte vs, the which oure
Pharises haue brought vnto vs
refusynge the shame of Chri-
stes crosse, in that they set oure
workes in Chrystes steade.

Gala, 2,

Rom. .iii.

Rom. 9.

Rom, 10

1. Petri. 2.

Agaynste whome, and agaynste
the whole kyngdom of Satan,
we brynge forth thys moost sure
arguement with Daule sayenge:
yf ryghtwysnesse come by y^e law
& oure owne fre wyll, thairdred
Christ in bayne Gala.ii. Thys
ryghtwysnesse which is Christ,
hath wytnesse of the lawe, and
prophetes. But they that folow
theyr owne ryghtwysnesse, do
neuer attayne to the trewe rygh
twysnesse as the Jewes dyd. For
they can not be brought subiecte
vnder the ryghtwysnesse of God
This ryghtwysnesse of Christ is
thyne yf thou receaue Christ by
fayth. For Christ dyed not for
hymself, or for his owne synnes,
but for the and thy synnes. Ther
fore, what other thyng soeuer
thou attemptest to be made righ
teous by (that is) to be made fre

from the dyspleasure of God,
from synne . from death , and
from hell, it is all but hypocrisy
falsede, and wickednesse, hath it
neuer so fayre a pretence of ho-
lynesse . For yt shall stryue
agaunst the grace of God , and
denye Christ . Peraduenture
thou wilt aske what our opiniō
& teachig is of costumes, of wor-
shyppe of God, of the sacra-
mentes, and such lyke. To thys
I answered, that Christ which is
become oure ryght wysnes, is al-
so oure teacher: What soeuer he
hath taught vs by his worde &
councell we to be obserued, lyke
as he hymself hath comaunded
in the last chapter of Mathew.
Fyrst of all he hath taught this
to be the worke of God, that we
beleue in him whome the father
hath sent vs . And who so bele-

Joh. 6.

Math. 7

ueth in hym he is a good tre, & can not but brynge good frute at his season: not y frute whiche hypocrisy faineth, but that frute which the spirite of God bryngeth forth there, of his owne accorde.

Gal. 4

1. Petri. 4

For they whiche be ledde with Chyistes sprete, they be the chyliden of God. Wherefore he shall lyue soberly, godly, and ryghteously: he shall worshyppe God in spyte and treuth, and not in elementes of this worlde, not in chaunge of meates, and dyuersite of vesture, or other hypocrisy. He shall beleue or fele of the sacramentes that, whiche God hath taught and ordeyned. He shal serue his neghbure i teachige, counsell, prayer, in his substance, yee with the parell of hys lyfe also, not to his frende only, but also to his enmy. These thi-

Coll. 2.

ges hath Christ taught. To the
se draweth the nature of y^e sp^{ir}ite
the hartes of the that beleue: &
all these teache we to be done.
And for as much as we be yet
in the fleshe, whatloever is not
done by y^e motion of these, doth
not satisfy and recompence
God. And because we synne day
ly, therfore we teache with christ
y^e forgeuenesse of synne be cōty-
nually desired. Christes cōmaun-
dement to praye was: Forgeue
vs oure dettes. &c. And for this
faythful trust i god we assure the
that the synne which resteth yet
in the fleshe shal not once be im-
puted vnto them. Paul sayeth:
I fynde in me (that is in my Rom. 7
fleshe) no good. But than-
kes to God that Christ is not Mat. 9.
come hyther for y^e rightwylse, but Luc. 5.
for the vnrighwylse & synners.

Deut. 18

Math. 17.
Joh. 10

Phi. 4
1. Petri. 3

For publicanes & whores shal
entre into the kyngdome of hea=
uen befoze the Pharises suppo=
syng them ryghteous by their
workes. What wyll the wicked
mouth babbell and saye skorn=
fully, seing we preach, noz teach
other thynges? God sayeth by
Moses: Whoso doth not heare
þ prophete (meanyng Christ) I
wyll be auenged vpon hym:
Let these enemyes of the gospel
thike this sentece spokē agaynst
them. The father also sayeth of
Christ: Heare hym. And Christ
hymselfe sayeth: My shepe shall
heare my voyce and not þ voy=
ce of straungers. This haue I
wrytten to you bꝛethꝛen in fewe
wordes, to testifye vnto you the
relopyng that I haue of you
and also to geue accomptes vn=
to you of the good hope that we

haue to God agaynst them, that
with onshamefast lyes peruerse
and ouerthrowe al that we buyl
de. Praye ye to God for vs, and
for all the sayntes, and for all
oure aduersaries, that the woꝛ-
de of God be knowne and gro- Col. 4
we in þ worlde, to his gloꝛy and
the health of men, thow

Jesu Chryst oure

Loꝛde & sau-

our To

whom

be

gloꝛy and power

foꝛ euer and

euer.

.. Amen. ..

(. . .)

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11 7/49

Psal. cxx.

**Let the vengeance lypes be put to
silence, which cruelly, dysday-
nedly, and despytefully speake
agaynst the ryghteous.**

